The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 12. JUNE 15, 1850. VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(*Extracted from the Private Journal of Orson Pratt.*)

(*Concluded from our last.*)

July 18th.—Sunday. The morning is cold, and the ground whitened by frost. We remained in our encampment to-day. Attended meeting in the forenoon. Latitude 40 deg. 54 min. 7 sec. A lunar observation was taken for the longitude. I also obtained an observation of the altitude of the moon for time.

July 19th.—The morning cold and frosty, but in the middle of the day it is exceedingly warm. Mr. Brown and myself started soon after sunrise to examine the road and country a-head. We continued along the road which we explored the day before, and ascertained that the road left Kanyon Creek near the place where we stopped the day before, and run along in a ravine to the west. We ascended this ravine gradually for 4 miles, when we came to the dividing ridge. Here we fastened our horses, and ascended on foot a mountain on the right for several hundred feet. Both from the ridge where the road crosses, and from the mountain peak, we could see over a great extent of the country. On the south-west we could see an extensive level prairie, some few miles distant, which we thought must be near the Lake. We came down from the mountain and mounted our horses, and rode down on the south-west side of the mountain: the descent is very rapid at first. We travelled down several miles and found that the small stream we were descending passed through a very high mountain, where we judged it impossible for wagons to pass; and after searching awhile, we found that the wagon trail ascended quite abruptly for about 1½ miles, and passed over a mountain, and down into another narrow valley, and thus avoided the kanyon; and after making these explorations we returned to our camp, which we met 6¼ miles from their morning encampment, having performed a great deal of labour on the road. Mr. Rockwell had returned, bringing us the intelligence that the most of the pioneer wagons were within a few miles of us. A fresh track of a buffalo was discovered in this ravine he had rubbed off some of his hair upon the brush in his path, probably the only one within hundreds of miles.

July 20th.—The morning is frosty. I wrote a description of the road and country which we had traversed for several miles a-head, and left the same deposited in a conspicuous place for the benefit of the camp which were soon expected to pass. We resumed our journey about 9 o'clock in the morning, being hindered more than usual by some cattle which had strayed a short distance. We travelled to-day about 6 miles over the mountains, labouring diligently upon the road. The baro-

metrical observations on the dividing ridge were 23·137, attached thermometer 80 deg., detached thermometer 76 deg., giving for the height of the same above the sea 7245 feet.

July 21st.—No frost this morning, but a heavy dew. We resumed our journey, travelled 2½ miles, and ascended a mountain for 1½ miles; descended upon the west side one mile; came upon a swift running creek, where we halted for noon: we called this *Last Creek*. Brother Erastus Snow (having overtaken our camp from the other camp, which he said was but a few miles in the rear,) and myself proceeded in advance of the camp down Last Creek 4½ miles, to where it passes through a kanyon and issues into the broad open valley below. To avoid the kanyon the wagons last season had passed over an exceedingly steep and dangerous hill. Mr. Snow and myself ascended this hill, from the top of which a broad open valley, about 20 miles wide and 30 long, lay stretched out before us, at the north end of which the broad waters of the Great Salt Lake glistened in the sunbeams, containing high mountainous islands from 25 to 30 miles in extent. After issuing from the mountains among which we had been shut up for many days, and beholding in a moment such an extensive scenery open before us, we could not refrain from a shout of joy which almost involuntarily escaped from our lips the moment this grand and lovely scenery was within our view. We immediately descended very gradually into the lower parts of the valley, and although we had but one horse between us, yet we traversed a circuit of about 12 miles before we left the valley to return to our camp, which we found encamped 1½ miles up the ravine from the valley, and 3 miles in advance of their noon halt. It was about 9 o'clock in the evening when we got into camp. The main body of the pioneers who were in the rear were encamped only 1½ miles up the creek from us, with the exception of some wagons containing some who were sick, who were still behind.

July 22nd.—This morning George A. Smith and myself, accompanied by seven others, rode into the valley to explore, leaving the camp to follow on and work the road, which here required considerable labour, for we found that the kanyon at the entrance of the valley, by cutting out the thick timber and underbrush, connected with some spading and digging, could be made far more preferable than the route over the steep hill mentioned above. We accordingly left a written note to that effect, and passed on. After going down into the valley about 5 miles, we turned our course to the north, down towards the Salt Lake. For 3 or 4 miles north we found the soil of a most excellent quality. Streams from the mountains and springs were very abundant, the water excellent, and generally with gravel bottoms. A great variety of green grass, and very luxuriant, covered the bottoms for miles where the soil was sufficiently damp, but in other places, although the soil was good, yet the grass had nearly dried up for want of moisture. We found the drier places swarming with very large crickets, about the size of a man's thumb. This valley is surrounded with mountains, except on the north: the tops of some of the highest being covered with snow. Every 1 or 2 miles streams were emptying into it from the mountains on the east, many of which were sufficiently large to carry mills and other machinery. As we proceeded towards the Salt Lake the soil began to assume a more sterile appearance, being probably at some seasons of the year overflowed with water. We found as we proceeded on, great numbers of hot springs issuing from near the base of the mountains. These springs were highly impregnated with salt and sulphur: the temperature of some was nearly raised to the boiling point. We travelled for about 15 miles down after coming into the valley, the latter parts of the distance the soil being unfit for agricultural purposes. We returned and found our wagons encamped in the valley, about 5½ miles from where they left the kanyon.

July 23rd.—This morning we despatched two persons to President Young, and the wagons which were still behind, informing them of our discoveries and explorations. The camp removed its position 2 miles to the north, where we encamped near the bank of a beautiful creek of pure cold water. This stream is sufficiently large for mill sites and other machinery. Here we called the camp together, and it fell to my lot to offer up prayer and thanksgiving in behalf of our company, all of whom had been preserved from the Missouri River to this point; and, after dedica-

ting ourselves and the land unto the Lord, and imploring His blessings upon our labours, we appointed various committees to attend to different branches of business, preparatory to putting in crops, and in about two hours after our arrival we began to plough, and the same afternoon built a dam to irrigate the soil, which at the spot where we were ploughing was exceedingly dry. Towards evening we were visited by a thunder shower from the west; not quite enough rain to lay the dust. Our two messengers returned, bringing us word that the remainder of the wagons belonging to the pioneer company were only a few miles distant, and would arrive the next day. At 3 p.m. the thermometer stood at 96 deg.

July 24th.—This forenoon commenced planting our potatoes; after which we turned the water upon them and gave the ground quite a soaking. In the afternoon the other camp arrived, and we found all the sick improving very fast, and were so as to be able to walk around. Towards evening another thunder shower from the south-west, but not enough rain to benefit the ground.

July 25th.—Sunday. To-day we held two meetings, at one of which we partook of the sacrament. Each one of the Twelve who were present, together with several others, expressed their feelings and exhorted the brethren to righteousness.

July 26th.—The brethren are quite busily employed in wooding their ploughs, harrows, &c., and in ploughing and planting, and in various branches preparatory to farming. Considerable good timber is discovered up the ravines which put down from the mountains, such as sugar maple, ash, oak, fir, and pine.

July 27th.—Two Utah Indians came into camp this morning. Brother Amasa Lyman arrived: he is one of the Twelve who was sent from Fort Laramie to meet the battalion. Mr. Brannan and some others came with him. They represented a portion of the Mormon battalion to be but 2 or 3 days journey from us. Eight of the Twelve and several others started out on an exploring expedition, taking with us one carriage, several horses and mules, with some provisions and blankets. We directed our course west. Two or three miles brought us to a river called the Utah Outlet; it is about 6 rods wide and 3 feet deep at the ford, gravel bottom; its current not very rapid, water not quite so transparent as the mountain streams generally in this valley; its course north towards the Salt Lake, into which it empties. About 13 miles further across a level prairie, with here and there the bed of a lake which is now perfectly hard and dry, we came to the north point of a range of mountains which forms the western boundary of this valley. At the foot of these mountains, at the north point, there is a stream of fresh water, very little brackish. We halted here a short time for the horses to feed. About 6 miles further west, following the emigrant trail and the Great Salt Lake, made up near the base of the mountains. We all bathed in the salt water, which is fully saturated with salt: its specific gravity is such as to buoy us up in a remarkable manner; the water was very transparent; the bottom is sandy. We continued on about 4 miles farther, when we reached a valley putting up to the southward from the lake. This valley we judged to be about 12 miles in diameter. On the south there was a small opening, which we supposed might be a continuation of the valley, or an opening into a plain beyond. It was nearly dark, and we concluded to return to the place of our noon halt, where we encamped for the night.

July 28th.—At 8 a.m. the barometer stood at 25·841, attached thermometer 82 deg., detached thermometer 80 deg. Mr. Woodruff returned on the road west about 2 miles, and, discovering a party of Utahs about 20 in number, he returned to our camp; one of their number overtook him and came into camp. After breakfast we journeyed for about 10 miles along the eastern base of the range of mountains where we were encamped; found no water. I went upon a rise of ground about 3 miles south of where our company stopped, and I could see the Utah Lake, which appeared to be nearly 20 miles distant to the south. The number of streams putting into the Utah Outlet from the east, between the lakes, appeared to be about nine, while several other streams, from one to two miles in length, appeared to put into these nine, all of which afforded a fine opportunity for irrigating the valley east of the outlet. We returned to the main camp.

July 29th.—The Twelve and several others went out a few miles to meet Capt. Brown, who was near with about 150 of our volunteer soldiers, accompanied with

a small company of emigrants from the State of Mississippi. About the time that we met them we were visited with a thunder shower of considerable rain, raising the mountain streams very rapidly. We conducted the soldiers near our camp ground and they encamped; many of their wagons being broken and their teams failing, they were under the necessity of stopping until further orders. It was their calculation to have proceeded to the Bay of San Francisco. The camp numbers, including the soldiers, between 300 and 400 persons.

July 30th.—I took several observations during the day of the sun's azimuths and altitudes, and by the mean of seven calculations I ascertained the variation of the magnetic needle to be 15 deg. 47 min. 23 sec. east. Some 20 or 30 of us rode to visit the hot sulphur springs this afternoon. In the evening the people were all assembled together; Mr. B. Young addressed them upon various subjects.

July 31st.—Our people are still busily engaged in ploughing, planting, and sowing. The soldiers constructed quite a comfortable bower for meetings, sufficiently large to accommodate the whole of our people. The Utah Indians continue to visit our camp in small numbers. The corn planted 4 or 5 days since has come up finely and looks well.

We proceeded to lay out a site for a city, which we called GREAT SALT LAKE CITY. The streets were laid out eight rods wide, running at right angles, and forming the city into square blocks of ten acres each. Each block was divided into eight lots, containing one and a quarter acres each. It was intended to place but one family upon a lot. Upon every alternate block four houses were to be built on the east, and four on the west sides of the square, but none on the north and south sides. But the blocks intervening were to have four houses on the north and four on the south, but none on the east and west sides. In this plan there will be no houses fronting each other on the opposite sides of streets, while those on the same side will be about eight rods apart, having gardens running back twenty rods to the centre of the block.

One block of ten acres was reserved for a temple. The latitude of the northern boundary of the temple block I ascertained by meridian observations of the sun, to be 40 deg. 45 min. 44 sec. The longitude, as obtained by lunar distances, taken by the sextant and circle was 111 deg. 26 min. 34 sec., or 7 hours, 25 min., 46 sec. west of Greenwich. Its altitude above the level of the sea was 4300 feet, as ascertained by calculations deduced from the mean of a number of barometrical observations taken on successive days.

"The city is located within three miles of the mountains, which enclose the east side of the valley—within three miles of the Utah outlet, and 22 miles of the Salt Lake. The land is gradually sloping from the mountains to within a mile of the Outlet, and is of a black, loose, sandy nature. A stream of water rushes from the mountains east of the city, and at the upper part it divides into two branches, both of which pass through the city to the Outlet. The water is good and very cold, and abundance for mill purposes, or for irrigation. The air is good and pure, sweetened by the healthy breezes from the Salt Lake. The grass is rich and plentiful and well filled with rushes, and the passes in the mountains afford abundance of good timber, mostly *balsam fir*.

"The valley is about forty miles long, and from twenty to twenty-five miles wide. It is beautifully surrounded on the west, south, and east by high mountains. The Salt Lake extends from a point a little south of west from the city to about eighty miles north, forming the north western boundary of the valley. There are two sulphur springs, a mile and a half north from the TEMPLE BLOCK; the water is salt and a little warmer than blood: two miles further north there is a sulphur spring," whose temperature stands at 126 deg. Fahrenheit. "There is not much land in the north part of the valley fit for cultivation; but the east side is well adapted for farming, being well watered by several large creeks, and the soil beautiful. The land on the west of the Utah Outlet is also good for farming, and easily irrigated from the south end of the Outlet." *

* See the Latter-day Saints Emigration Guide, by W. Clayton.

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

(*Concluded from our last.*)

Now all who know any thing of Latter-day Saintism, know that, deluded they cannot be; they may be practising a barefaced imposture, but they cannot be under a delusion; and if one be an impostor, they are all impostors, priests and people, for they all speak the same thing—they all bear testimony to the same great facts. But let us, for argument's sake, suppose that their leader only was an impostor, and all the rest deluded, which is the popular opinion of the world. And we shall suppose their leader stood firm under all these persecutions; but would his poor deluded followers have done so? They would not. The tenth part of the sufferings they endured, would have opened their eyes to their true position, and ere long, the impostor would have found himself without one single follower to stand by him, and acknowledge his cause in the world; so that let us turn it round and round, and examine which side of it we may, we are convinced no system less than divine, could have endured a week under such circumstances.

But all this is but a drop in the bucket, compared to the persecutions and sufferings endured by the same people since. I might trace down through the history of this people since their expulsion from Missouri, and during the brief period they were settled in Illinois; and in doing so, I should exhibit such a system of persecution and suffering, as never disgraced the annals of any country in any age; but brevity forbids. When our enemies saw that all their efforts were in vain to stop, or even retard this work, they said one to another, "What shall we do next? Has invention reached its utmost limits against them? Is it possible, that we, with all our learning, influence, and power, must bow before such low, mean, despicable characters." "No," says one, "there is still one grand chance; hitherto our efforts have been directed against them as a whole, and the consequence has been, we have been beating the wind; in future, let our united energies be employed against one common centre, and let that centre be their prophet. He is to them as God, they adore him, their whole faith and affections are centred in him; but let us rid the world of him, and you will see them drop to pieces like a building minus the foundation." "Hurrah! hurrah!! hurrah!!!" shouted the host of priests, editors, and rabble—"Down with the Mormon prophet—Down with Joe Smith, the money digger—Away with such a fellow from the earth." And from that moment they sought every opportunity of proving somewhat against him. But what the law was unable to do, with all the twistings and shiftings imaginable, they at last effected, without the law, and—"hear it ye heavens! and blush for shame ye inhabitants of the earth"—by the basest, the most cold-blooded treachery, they butchered the prophet of the nineteenth century; a man as legally sent of God as ever was a Moses, an Isaiah, a Daniel, a Peter, or a Paul. The best man who has trodden the surface of this earth for the last eighteen hundred years. Something like forty times was he tried by the tribunals of his country for crimes charged against him by his enemies, and as often was he clearly and honourably acquitted. At last, they said one to another, "this, our scheme, will be frustrated, unless we act upon a different principle; let us persuade the authorities this once, to bring him, as though we had something against him; and we, before he can come to a trial, will be ready to kill him." Their plan succeeded, and at this moment his blood cries loudly for vengeance upon that nation, and all who have countenanced the deed in any other.

But the important point to be settled here, is, did the death of him whom they termed our founder, he who composed the great connecting link between us and dissolution, put a stop to the work. No, never for a moment. It is true the anouncement of the death of our much-beloved president and prophet, brought a pang to the hearts of many thousands who were never privileged to see him in the flesh upon the earth. But that pang was not the pang of despair—that mourning was not as the mourning of those who have no hope; on the contrary, it was just such a pang as would be felt upon being suddenly called upon to part from a dearly beloved object for a short season. But that pang never detracted from their confidence in God, their

Eternal Father in Heaven. It was there, their great president had taught them to look for protection from danger; and for consolation in the hour of distress, he had instructed them to set their whole thoughts and affections upon God, through Jesus Christ his Son; and they knew, that though now they were called upon to part for a little season, yet if they remained faithful to their great calling, they would again meet together in the eternal world. It was the certainty of such glorious realities as these that raised their hearts, and animated their spirits far above the persecutions of men. This is the grand secret why the work of God was never impeded. Neither the rearing of their town, the building of their temple, the preaching of the gospel both at home and abroad, nor the gathering of the nations, was stopped for a moment. All went on as smooth as if nothing had occurred to mar their progress, or ruffle the even tenor of their way.

Ye lovers of miracles, here is one for you, a greater than which is not upon record. It was one which filled our enemies full of wonder and astonishment, and we defy the whole world to account for it upon any principle less than divine.

The same remarks apply with equal force to the late persecutions of the Saints, and their banishment from civilized society into the wilderness, to the loss of their property, their lands, their town, and their temple; and to the great effusion of their blood. But without dwelling upon what, from former remarks, must be obvious to every one, we would only remark that these persecutions were inflicted in an age of great civilization, intelligence, and gospel light, by men possessing all the advantages springing from such a source, upon the most peaceful, law-abiding people in the world. We defy our enemies to prove against us from the archives of their law courts, or any other legitimate source, the hundreth part of the crimes charged against the most pious and holy of all the holy denominations that have been the persecutors and the butchers of the Saints, clearly proving that they perished for the testimony of Jesus, which they held. And we would further remark, that all which has yet been executed for our overthrow, has tended to the glory and exaltation of the Saints, to the shame and confusion of the devil, and to the accumulation of evidence upon evidence to prove the divine authority of our mission for the condemnation of the world.

The next point we have to notice is, the gathering of the nations. Let us examine it a little, and see how powerfully it was calculated to prejudice the minds of men against this gospel. It is true, that no other subject is so largely treated of in the prophecies. But our theologians, being more wise than the prophets, and seeing that such a doctrine would be very hurtful to the best interests of popular christianity, had long done away with it, by substituting a spiritual gathering in its stead. But all who obeyed the Latter-day Gospel were bound, along with all their other engagements, to burst asunder all those endearing ties that bind them to friends and country, and gather themselves from amongst the nations to a particular spot pointed out for their in-gathering. Such a doctrine, coming from such a source, met with all the opposition and ridicule naturally to be expected. Such a doctrine was taken as the foundation of many false, absurd, and ridiculous stories about "money speculators," "robbers and plunderers of the people;" and not a few bore testimony, upon undoubted authority, that all who left this country (Britain) were kidnapped by our leaders into one or other of the slave states, stripped of all they possessed, and then sold as slaves. And then they cried, "What blasphemy! to suppose that God cannot save a man any where, except upon the continent of America." The whole being wound up with an eloquent appeal to the natural affections, exhorting them, as they loved the land on which their forefathers lived and worshipped God, and bled and died for their religion,—the land that was sacred to them as the place of their own nativity, connected with which were ideas, and associations, and recollections never to be erased from the human heart. All this, and ten thousand times more, set forth with irresistible eloquence, was well calculated to shut up the heart of the whole world against such a work; especially when we consider the power of early education, prejudice, and habit, combined with our natural love of country and kindred. The fact that the gospel spread so rapidly as we have shown, had it not had another principle repugnant to human nature, clearly proves it to have been attended by the power of God.

And when we contemplate the change of heart, in this particular alone, which the Holy Ghost produces; when we hear those who beforetime were so closely attached to their native land, that they would rather have suffered martyrdom at the stake than left its shores never to return; praying now in sincerity and anguish of heart, that God would open up their way across the deep, that, at the least, they may be enabled to lay down their bones in the land of the Saints; and when we witness the tide of emigration that is every year flowing to Zion, we are led to exclaim, "It is the Lord's doing, and marvellous in our eyes."

There is another important element of contempt and opposition which we shall here take notice of, which most powerfully affects all mankind, but more particularly the pious and wealthy pharisees of the nineteenth century, namely, the deep rooted belief of the human heart, that great sufferings and disasters in any cause, or to any person, is a sure and certain proof of the displeasure of heaven. Hence the sufferings of the Saints, instead of creating a spirit of sympathy, was one means of prejudicing the hearts of the people against them; and this error is the more pernicious, and operates with tenfold more violence since it is propagated by christians and backed up by scripture. Upon hearing any new account of the sufferings of this much-persecuted people, they will lift up their holy hands, and turn up their eyes to heaven, in all the attitude of sanctimoniousness, and exclaim, "Verily, there is a God who judgeth upon the earth;" never considering that one event often happens to the righteous and the wicked, and forgetting the rebuke of our Lord upon the same error, "Think ye that those eighteen upon whom the tower of Siloam fell, were sinners above all them that dwelt at Jerusalem: I tell thee, nay."

But apart from all this, and it is more to the point, they are willing, because they themselves are living in all the ease, and wealth, and popularity of the world, to forget that "all who live godly in Christ Jesus, must suffer persecution." And above all, they forget that it is only by coming up out of great tribulation, we can enter upon celestial glory. And again, greatness, splendour, and renown, are taken at all times, as proofs of a favouring providence; and looking at both leaders and members of the church, and pointing at our ignorance and poverty, they exclaim, as a resistless appeal against us, "Have any of our rulers—our great and learned men —our divines or theological professors believed on them;" and therefore, with a world entertaining such views, the very fact of our sufferings was proof against our pretensions. And yet, bear in mind, that in the midst of all these obstacles, the word of God grows mightly, and prevails. That it cannot be accounted for on any ordinary principle is evident. It must be accounted for on our own testimony, namely, that the gospel of Jesus Christ is proclaimed, miracles performed, and the power of the Holy Ghost abundantly made manifest in opening the eyes of our understanding, and overcoming our prejudice and unbelief.

There is one branch of this argument that I cannot close without briefly noticing, namely, the instruments employed in spreading this gospel, who they were, and what were their qualifications for such an arduous enterprise. This is a branch of too much importance to pass over with the few brief observations we are here able to make upon it, but shall take an early opportunity of setting it forth more at large under the head "Evidence from the lives, characters, and position in society of the Latter-day Apostles." In the mean time, therefore, a very brief observation or two will suffice.

On the supposition that this gospel was true, and the commission of the latter-day apostles divine, they were certainly wisely selected, and admirably fitted to exhibit its divinity to the world, and thereby ensure its success. But on the supposition that they were engaged in an imposture, they were just the very reverse, they were just such characters as in the judgment of every reasonable man, would have been sufficient, though every other circumstance had been favourable, to render the scheme abortive. Look at the greatness of the undertaking, and the obstacles to be surmounted, and you will readily admit that all that skill could contrive, all that power or authority could yield, was absolutely necessary to give it the most distant chance of success. This would have been the case, though the undertaking had been attempted by an appeal to men's present interests, passions, and prejudices; and how infinitely more so, when it was to be in opposition to all these. And by

an appeal to a series of facts, each one of which if false can be overturned in a moment, and produce a mass of confusion and disgrace in the hands of the most accomplished deceiver, by a single searching question based on truth and fact. Were the latter-day apostles then, the men, who by their natural or acquired talents and position in society, fitted to support such an imposture? Our very enemies must answer, assuredly not. They were ignorant and unlearned men, altogether inexperienced and unpractised in the ways of the world. They were of low and obscure origin, themselves being labouring men. A class of men, certainly of all others, possessing the fewest advantages to fit them for effecting the greatest revolution ever accomplished upon the face of the earth.

They were to go forth against all the civilization and power of the world, not with the high and learned attainments of philosophers, but ignorant, unlettered men. Not belonging to a class possessing great and powerful influence, but working men from the lowest ranks of the people. Was there ever such a field? Were there ever such competitors for success in it? Why, we assert that the very conception of a work, not the thousandth part of the magnitude of this work, in the minds of such men, was utterly impossible, and the attempt on their own resources, the height of madness.

But it ought now to be seen that they were not mad, but spake forth the words of truth with soberness; and they who all along have been our enemies, ought not now to be slow in making the confession; that in us God hath chosen the foolish things of the world to confound the wise and mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to pass things which are, that no flesh should glory in His presence. Truly, we must say, this is "not after the manner of men, O Lord God," neither the end, nor the means of effecting it, they are both divinely ordained.

In bringing this article to a close, I would remark, that, although I do not pretend to have advanced one-tenth of the evidence I could advance in support of this single proposition; yet, I opine that sufficient is here advanced to show unto all men, the foundation upon which we are built; and in this single article alone, there is exhibited such a train of evidence in support of the divine origin of our religion, as could not be overturned by the whole world while eternity endures. And I would explain, in conclusion, that my sole object in writing this article, and those which may follow upon the same subject, is the enlightenment of the world in particular. It has always been the opinion of those who have been our opposers and persecutors, that because we teach (with scripture) that the things of God can only be known by the spirit of God, and that the spirit can only be obtained by being baptized for a remission of our sins; and that all who have not entered in by this door, but climbed up some other way, are theives and robbers; and yet without the pale of the gospel, they think (I say) that because they have not this knowledge, they are at perfect liberty to oppose and persecute us as much as they please. The same applies to many who have obeyed the gospel, but who finding its precepts too strict and holy for their licentiousness, went out from us, because they were not of us. But let all men know assuredly, that no man becoming a persecutor of the Saints with his eyes open, can stand guiltless before the tribunal of heaven; for, independent of all the internal evidence we ourselves possess, there are multitudes of external evidences visible to all men, and level to the intellectual capacities of all men that set our religion up before them upon a foundation not to be shaken by either earth or hell. And if in penning this article, I have been the means (under God) of opening the eyes of one siugle individual to the truth, or of strengthening the faith of any stray, wavering Latter-day Saint, I shall count myself richly repaid.

Elder M'Ghie is in error respecting the statistics of Wales, for Dec. 31st, 1849. It will be seen by reference to his article on the Evidence of Divine Authority, &c., recorded in STAR No. 11, page 166, that he gives 55 branches, 156 elders, 180 priests, 147 teachers, 97 deacons, and 3,603 members for Wales—Dec. 31st, 1849. Whereas the true statistics for Wales at that time, shows 12 conferences, 100 branches, 426 elders, 239 priests, 231 teachers, and 119 deacons, with a total membership of 4645.—See Report of the Conferences in the British Isles, published in STAR No. 1, vol. 12.—ED.

The Latter-day Saints' Millennial Star.

JUNE 15, 1850.

PRESIDENT Orson Pratt was at St. Joseph, Missouri, the 25th day of April, on his way to Council Bluffs, where he expected to arrive about the 1st of May.

THE ship *Josiah Bradlee*, which sailed from this port the 5th of February last, arrived in New Orleans the 18th day of April, after a very pleasant passage. The Saints were in good health and spirits. For further information see the letter of Elder Day, the president of the ship's company, which is published in this number.

OUR first ship for New Orleans, this fall, will sail about the 1st of September. All those wishing to go in that ship, are requested to send in their names, ages, occupation or profession, and place of residence, together with £1 deposite for each person, between this and the last week in July. Let the address be correctly given. Although infants under one year of age have a free passage, we require their name and age. It is expected that the price of the passage will be about the same as usual.

ARRIVALS.—Elder John Taylor, one of the Quorum of the Twelve Apostles, with Elders John Pack, Senior President of the Eighth Quorum of the Seventies, and Curtis E. Bolton, High Priest, arrived in Liverpool, on the 27th of May, in good health, per ship *Jacob A. Westervelt*, of New York. These brethren are on a mission to France, to preach the gospel. May the Lord abundantly bless them in their labours for the spread of truth, and may the inhabitants of that great nation soon feel the awakening powers and sanctifying influences of the gospel of peace.

LET US SUSTAIN EACH OTHER.—Every faithful Latter-day Saint will respond—"Let us sustain each other." "I (says one) do always sustain my brethren and sisters by my faith and prayers." This is right, and just as it should be, for the effectual and fervent prayers of the righteous avail much. But let us be careful, that in praying for each other, we do not ask God to do more for our brethren and sisters than we would be willing to do for them ourselves, if we had the power. If a brother is hungry, naked, cold, or houseless, our prayers will be rendered much more effectual in his relief, by being accompanied by a good loaf of bread, a coat, or warm shelter, than if we should say to him, Go in peace, be ye fed, be ye clothed, be ye warmed; and at the same time not impart to him of our abundance.

There are many ways in which we can help each other: if we want a piece of work done, let us give preference to one of the household of faith, rather than an enemy. If we wish to purchase any thing, and there are brethren within reach who have the things we want, let us give them the preference. If we have employment to give, let us employ a servant or handmaiden of the Lord, rather than a stranger. The Lord does not require us to do more than we are able to do, but He requires us to uphold, sustain, and strengthen each other by our faith, prayers, means, and influence to the best of our abilities, and He will in turn uphold, sustain, and strengthen us as a people in whom He is well pleased.

It is the duty of the Saints to economise in small things, as well as in great things. If a brother and sister, who have been blessed with this world's goods to a greater or less extent, are in possession of coats, hats, dresses, bonnets or shoes, rather the worse for wear, how much better will it be for them to place them into

the hands of the deacons of the branch to which they belong, to be given to the poor among their brethren and sisters, than to sell them to an old clothes dealer for a mere trifle. Do not forget the day of small things, nor neglect to let your hearts expand as wide as eternity in your love to your brethren and to all that is good, great, and glorious. The God of heaven holds unnumbered worlds in their orbits,—and hears the young ravens when they cry. He created man in His own image,—and gave the lily that decks the field its beauty. The leviathan of the deep, and the animalcule, whose world is a drop of water, alike receive their life from Him.

LETTERS TO THE EDITOR.

Liverpool, May 29th, 1850.

My dear sir,—It is with great pleasure that I sit down to announce unto you, and through you, to the Saints in Europe, the arrival of Brothers Curtis E. Bolton, John Pack, and myself in Liverpool, on our way to France. We sailed from New York, in the *Jacob A. Westervelt*, and arrived in this place on the 27th inst. after a very pleasant voyage of twenty-two days.

The *Westervelt* is a splendid vessel of fifteen hundred tons burthen; her captain, Mr. Hudless, is a courteous and gentlemanly man, from whom we received every mark of respect and kindness, which tended to make our voyage as pleasant as a temporary imprisonment (such as is a voyage across the Atlantic) will at any time admit of.

I am necessarily led to a variety of reflections on landing in this town. Some nine or ten years ago I arrived here on a mission, with the rest of the Twelve to preach the gospel in England. It fell to my lot to come to Liverpool. At that time there was not one Saint here. I found myself alone among strangers, with doctrines to preach, and principles to promulge, which, although it was a message from heaven, and fraught with eternal truth, was nevertheless opposed to the religious dogmas, theories, and prejudices of the people. The truth, however, triumphed—the everlasting gospel prevailed, and darkness, superstition, and error gave way before the luminous beams of the sun of righteousness. The same spirit, power, and success attended the rest of my brethren in their administrations, and in about twelve months there were in this island added to the church upwards of five thousand.

There was a perfect organization of the church before we left, of the officers necessary for the furtherance of the work under the direction of the council of the church, and presidents were appointed from time to time to superintend the work here. When the powers of darkness, however, were raging against the Saints in the United States, the enemy was secretly at work in another guise, to sap the foundations of the church in this country—not by the sword, imprisonment, banishment, blood or death; but by insidiously operating upon the presidency here, and leading them into corruption and error. Whilst we in America were fleeing to the wilderness from the hand of persecution and oppression, and were encamped at Council Bluffs, four hundred miles from Nauvoo, the spirit of the Lord manifested to the Twelve that the heads of the church in this place were doing wrong, and that it was necessary for some of the Twelve to go and put all things right. Elders Orson Hyde, P. P. Pratt, and myself were appointed to come. We then left our families in wagons and tents, among the Indians, and proceeded on our misson. On our arrival here, we found things just as they had been manifested to us in the wilderness. The presidency were seeking to aggrandize themselves instead of advancing the pure principles of eternal truth; and, in the room of feeding the flock of Christ, and building up the kingdom of God, they were engaged in fraud, riotousness, and oppression. Many of the elders, who were honest in heart, were discouraged, and knew not what course to pursue. The Saints were feeble and dispirited; in fact, "the whole head was sick, and the whole heart faint." On our arrival we removed those wicked stewards, and "upset the tables of the money changers." We taught again the pure principles of the gospel, which had been once delivered to the Saints. The sheep knew the voice, and rejoiced in the ful-

ness of the blessings of the gospel; confidence was again restored, the elders were encouraged and co-operated with us; darkness gave way; the spirit of God again rested in power upon His people; new life, energy, and power was given to the work, and songs of rejoicing were heard through the land; and in about twelve months, under the administration of brother Spencer, there were upwards of 5000 added to the church. In this was fully manifested the truth of the saying of the Apostle Paul, that "God placed in the church, Apostles, and Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints for the work of the ministry;" and that it necessarily requires all the members to perfect the body of Christ; and that if one member suffer, all the rest suffer with it. We returned to our families in the month of April, 1847, after an absence of eight or nine months; and in looking over the distance I travelled that winter, in England, Scotland, Wales, and in the United States, and on my way here and back, I found it amounted to 17,000 miles.

In the spring of the same year I went on to the Valley with my family. It is now about three years ago, and I now am here on my way to France, in company with my brethren and others of the Twelve on the way to their various missions in Italy, Denmark, and Sweden. My heart rejoices to find that the cause of truth in this country is still onward. I should have been much gratified to have met my beloved Brother Pratt here, under whose able administration the cause has made such rapid progress. All things, however, seem to be doing well, and even in this town, although I suppose most that were here when I left have emigrated, I am told there are not more than five or six left, the work is still in progress, and now there are upwards of 500 members in the Liverpool branch. I understand that the work is progressing rapidly throughout England, Ireland, and Wales; and that there are upwards of 30,000 in the church in this land; that upwards of 20,000 copies of this publication will be circulated in a few days; and that the work is progressing more rapidly than ever it did before. I feel to thank my Heavenly Father for these things,—to take courage and go onward; and I would say to the brethren and elders of Israel, be faithful, be diligent, and God will bless you, and you shall yet stand in Zion, and rejoice in the fruits of your labours.

Do not judge always according to appearances, which are frequently deceptive, but according to the principles of truth, and the revelations of God. Many attempts have been made to destroy the church and overthrow the Saints of the Most High, but they have always failed, and always will fail, for truth is destined to go onward, and no power can impede its progress. God has decreed that His kingdom shall roll forth, and His word will remain firm while time lasts or eternity endures, and every attempt hitherto to destroy the church has only tended to its increase and stability. In Kirtland, Ohio, the Saints exerted themselves to build a temple under the most trying circumstances; they, however, accomplished it, and received blessings according to their faith and diligence. They were soon drove from there, however, by the hand of persecution; but they went to a better place, and in the room of being confined to a part of one county, they had the entire jurisdiction of two.

The enemy, however, slumbered not: persecution again raged, and an army of 10,000 men, part militia and part mob, was organised for the purpose of driving us from our homes, and we again had to flee from the power of persecution, stripped, robbed, houseless, homeless, aliens and strangers; but the Lord was with us, and sustained us. Our enemies thought they had destroyed the Saints, and that Mormonism (so called) was at an end for ever; and that through the power of falsehood, misrepresentation, imprisonments, and persecution, in all its diabolic forms, that the Saints would never be able again to lift their head. But they established themselves in Nauvoo, and in the adjoining country around. We purchased land, laid out farms, possessed an extensive country, built up a large city, and a temple, the most magnificent building in the state of Illinois; we increased in wealth and prosperity, had a city charter and municipal regulations, mayor, aldermen, and a city council. The state and nation found out again that we yet lived; our society and influence were extensively courted; we sent a member to the state legislature, and controlled the political destinies of that district, and were placed in

much better circumstances than we were in Missouri; and, in fact, from Missouri surrounded by persecution and death, the Twelve started on a mission. We did not leave our homes, for we had none; but were strangers and outcasts, and our families under the protection of their brethren, at the mercy of the world. Our destination was England, and under circumstances the most trying, affecting, and appalling that ever mankind had to grapple with, we came to this land to preach those very doctrines in the which you now rejoice.

Again the enemy was on the alert: prejudices, falsehood, and misrepresentations began to abound; disappointed politicians, corrupt demagogues, and religious fanatics joined together with the dissolute, the profligate, the assassin, and robber, in persecuting the Saints. These elements combined, fanned into a flame the worst and most revolting passions of human nature; hence the house of the cottager was burnt down; men were kidnapped by gangs of unprincipled villains and whipped; corn fields were destroyed; it swept like a torrent, and seemed to pervade all classes, until two murders were committed, the most revolting and barbarous that ever disgraced the history of any country. The legislative executive and judiciary winked at these things; house-burners, kidnappers, and murderers, could stalk with impunity through the land and were protected; for, incredible as it may seem, the legislature of Illinois actually protected from the officer of the law, one of its members, the Hon. (?) J. C. Davis, accused as one of the murderers of Joseph and Hyrum Smith. Anarchy, robbery and vice, revelled in wild confusion around. The very worst passions of the most reckless of human beings, were exhibited in their most revolting forms, and life, person, and property were no longer secure. Several of the Twelve, as well as myself, had to have a guard of two men in our houses every night, to preserve us from assassination for the space of two years before we left the city finally. Vexed, annoyed, and insecure, we thought it best to leave and go into the wilderness, in the hopes of obtaining that peace among savages that was denied us by christians (so called). We again left our houses, our homes, our farms, and temple, and fled from the face of civilized (?) society, to find a home among the red men of the forest. Our enemies for a time triumphed, and seemed to think that the Latter-day Saints were destroyed for ever; and the press and the pulpit joined in our funeral requiems. But again there is a rumour of a large people having formed a settlement in the Valley of the Great Salt Lake, California, and we are again resurrected, and our position now is much better than ever it was before. We have more land, possess greater privileges, and are in a more prosperous situation than at any other time. We are living now in a beautiful valley of rich and fertile land. We have laid out one large city, and commenced two others. We have opened large and extensive farms; we have horses, flocks, and herds in abundance. We can raise all the necessaries and many of the luxuries of life; we raise corn, wheat, rye, barley, oats, and potatoes and other vegetables. We have already erected three grist mills, and quite a number of saw mills. Our contiguity to the gold mines makes money plentiful; and although persecuted, afflicted, and outcasts, we have as intellectual, prosperous, contented, healthy, respectable, and a more honest and moral people than can be found in any part of the world, as a city, town or people; and although many in Nauvoo sacrificed a great amount of property, and are perhaps not now so well situated, so far as pounds and dollars are concerned, yet the mass of the people are better off than I ever knew them to be before. There is work for every one that will work, and good pay for it. Any person can have all the land he can cultivate, and if he is not well off it is his own fault, for we have no sick. The unfortunate, aged, and widows are provided for by bishops; the lazy have to take care of themselves. When I speak of the sick, I would remark that it is owing to the health of the place—I know of none.

The press, ever vacillating, now laud us to the sky, and, after our resurrection, they look upon us as being better than we were before our death, and wonder that other people could not see the elements of prosperity long ago, and think it very cruel now that we should *then* have been persecuted. We have organised a provisional government, with governor, secretary of state, and a legislative assembly, judges, &c., &c., and have delegates at Congress, in Washington, seeking for admittance as a State or territory into the Union. If we obtain our request, and there is very litte doubt but that we shall, we shall possess a territory twice as large as England, Ireland, and

Scotland put together. If we get a State we shall have the choice of our own governor, legislator, judiciary, and all state officers; make our own laws, regulate our own affairs, and be a sovereign and Independent State as much so as any State in the Union. If a territory, our governor, secretary, marshall, and judges will be appointed by the President of the United States, unless other special arrangements are made, and we shall have our own legislature. In the former case we sustain our own government: in the latter, Congress pays the expenses of government. There is no doubt but that we shall receive a territorial government, if not that of a State.

Such, then, is our present position. Besides the Saints in the valley, there is an immense settlement at Council Bluffs; upwards of 3,000 in St. Louis alone; churches scattered over the United States; 30,000 in England; churches on the Pacific Isles, in the East Indies, Australia, and in different parts of the earth. We are not dead, but Truth triumphs, and will continue to do so. Circumstances cannot affect its destiny, nor persecution stay its progress. The course is onward! onward!! onward!!! to the ends of the earth! And why, is it because we are talented, learned, able, &c.? No! it is because God has set His hand to the work: it is He that sustains it, and to God be the glory for ever and ever. Amen.

Yours in the everlasting covenant,

JOHN TAYLOR.

"Josiah Bradlee," New Orleans, April 21st, 1850.

Beloved Brother,—It is with joy and gladness of heart I make known unto you our safe arrival in New Orleans, on the 18th inst., after a passage of eight weeks and four days; indeed it was too fine to be speedy. We may truly say it was a pleasure trip, having nothing more to encounter than a good breeze, except a few light squalls, accompanied by showers of rain, which occasioned sea sickness, as a natural consequence. But those who were well administered relief to the sick; so the power of God was truly manifested in our midst. Therefore it is with grateful hearts we offer our thanksgiving to our Heavenly Father, for blessing us with a passage that comparatively few have hitherto experienced. Union prevailed in our midst as much as we could expect considering our condition. The cooking seemed to try our patience most, but according to the manner in which our company was organised, accompanied with the diligence of the presidents of each section, order and peace prevailed, and the whole company could have tea and be on deck by six o'clock, when the songs of Zion were sung more or less, which caused cheerfulness to beam on every countenance. Thus were our evenings generally passed, until the signal was given for prayers, which were attended to by the presidents of each section, at eight o'clock in the morning and at the same hour in the evening, after which preparations were made for rest; our watch taking their stand at the different hatchways, so that none were admitted from deck to disturb our repose, and in a very short time silence was only broken by the breeze passing through our rigging, or the lonely foot of the sailor pacing the deck.

We had preaching twice a week, and a church meeting every sabbath, generally on deck, which was well attended by all on board, as the labours of the sailors were generally suspended during our service. We are in duty bound to express our feelings regarding Captain Mansfield. His conduct towards us has truly been praiseworthy, giving us privileges considerably more than we could have expected. He was much interested in the welfare of all on board, and was always ready to administer to those who were sick; and, as a proof of our esteem towards him, we presented him with a memorial which represents the feelings of the whole company.

Our records, during our voyage, contain five deaths, one birth, and two marriages, as follows:—Married, on the 24th February, 1850, Louis John Davies, of Glamorganshire, to Sarah Roger of Pembrokeshire, Wales. Also on the 10th March, 1850, John Carver, of Herefordshire, England, to Mary Eames of Herefordshire.

Deaths—On the 28th February, 1850, Jonathan, son of George and Ellen Matthews, aged 10 months, from the London Conference. On the 27th March, 1850, Ann, the daughter of Hannah Hughes, aged 10 months, from Wales. On the same date, Rachael, the daughter of David and Mary Riggal, of Gosberton,

aged 14 months, not in the church. On the 30th March, 1850, John, the son of George and Elizabeth Hay, aged 14 years, from Cheshire, England. On the 15th April, 1850, Damina, the daughter of Robert and Rebecca Smith, aged 10 years, from Lincolnshire, England.

The wife of Robert Norris gave birth to a daughter on the 2nd April, 1850, they are from Manchester.

The general health and spirits of our company are truly flattering. Joy and cheerfulness marks the satisfaction of all as they open their eyes upon that land which they have longed to see. We are about to prepare, under the guidance of Brother M'Kenzie, to go up the river, and trust that our Heavenly Father will prosper us in the latter part as He has done in the former part of our journey.

May God bless every instrument of power in His kingdom, that the gospel may find its way to the remotest parts of the earth, that in due time the honest in heart may find themselves safe on the land of promise, is the prayer of your brother,

THOMAS DAY.

ANOTHER EXAMPLE OF CHRISTIAN INTOLERANCE.

To the Editor of the Shrewsbury Chronicle.

Sir,—An incident has occurred which calls for severe strictures. Yours is the only journal we can look to for a liberal and candid construction. I think there is nothing incompatible with the principles which are stamped on your pages that you could reject the following; and its insertion will gratify and oblige many. It is an instance of what I should term Priestly Tyranny. Permit me, sir, through the medium of your pages, to call the attention of those, who do not think it beneath them to notice the little things of life to an act which might have been a tolerated exercise of authority, in a ruder age, if we could suppose, that even then the minor creature would not feel his passions aroused, to find the sanctity of his home violated, and his rational feelings insulted; but in our age, when the lights of civilization burn so clear as to excuse the constant boast, that "knowledge penetrates the poor man's dwelling, and makes him a thinking and another being," it does call for severe animadversion, and leads one to wonder that the intruder was not immediately driven out and the door for ever closed upon him. Most people remember a controversy that took place awhile ago, not direct, but a sort of circumlocution. The whole town was full of it; it was between the Mormons and some of the clergy, the effects of that controversy may be questionable, but my present purpose is not with doctrinal points. The extreme publicity they effected then, was checked, and has dropped. Lately they have adopted another method of publishing themselves, and making proselytes—that of distributing tracts. That body, which in our town contains none but the humble, have a right to use such means, those who dislike them can refuse them at their own door; and what is their in this, to raise the bile of the clergy—are they afraid it will undermine the walls of their churches, or destroy their hold of a living, that they should wish to destroy the paper that contains the teaching of Orson Pratt?

It is more particularly to the Abbey parish I allude, where Mr. Johnson has made himself so busy in the work that it deserves attention. Visiting one of the parishioners, he caught a Mormon tract; he said he had heard of them and had resolved to institute a search, but time had prevented him. He fulfilled his word, strictly and suddenly, and making use of the fire in each one's house, burnt them. Was there a time when politeness of manners and kindliness of feeling were confined to a certain class? Is there no self respect nor feeling of honour in the other? Can it be taught them by such an act as this? No; for however easy some minds may put up with it, just and energetic ones will hear it with disgust. The proper mode would be to visit each house and convince the poor deluded souls what pollution was in these tracts, and pursuade them to take no more. It would have been more effectual, and better; for to burn them was akin to violence, and violence always provokes rancour and hatred, which things clergymen should discountenance, and soften wherever they meet them, and not plant them in the hearts and homes of their parishioners. The hour must have been favourable for carrying out his object, or else how could he have accom-

plished it with impunity? I would not that this should be taken as mockery; others may think with me that it should not be passed in silence. To such I appeal and shall know that it is not in vain.

VERE.

April 22nd, 1850.

[Last week we refused insertion to the foregoing letter, in accordance with our rule of rejecting anonymous communications. The writer has since sent us his name (in confidence), and we now give the main part of his statement, omitting some remarks which struck us as superfluous.—ED.]

The above extract was sent us by a correspondent. The Editor of the *Chronicle* has proved himself an honest-hearted man—willing to live and let live; few editors would thus brave priestly rule, and the indignation of the *sanctified ones* of the holy evangelical church, by exposing to the world such a violation of the rights of property and rules of decency. The Rev. Gentleman might as well strive to dip the ocean dry with a spoon, as try and stop the spread of truth by burning a few tracts..—ED.

CASES OF MIRACULOUS HEALINGS.

Raywell Street, Hull, April 24th, 1850.

Dear Brother Kelsey,—The two following important cases of healing took place in January, 1849:—Thomas Briggs, aged 17, was afflicted, from three months old, with what the medical faculty call a withering limb. The most eminent doctors could not possibly heal it: their skill, however great, was entirely baffled. Many pounds were expended to no purpose. Hearing of the doctrine as taught by the Church of Latter-day Saints, Elder Henry Beecroft was called upon, who anointed, and laid on hands, and prayed over him, and from that time he began to amend, and in a short time time was quite healed; and now the lame limb is as strong as the other.

Another singular instance of the power of healing. Ann Briggs called on me to anoint her daughter, Elizabeth Briggs, who had been exceedingly ill with a large lump or swelling on her neck. She could get no relief from medical aid, but immediately after being anointed, the acute pain fled, and the swelling quite removed.

To the truth of which we sign our names as witnesses,

JAMES BRIGGS, HENRY BEECROFT,
ANN O. BRIGGS, JAMES M'NAUGHTON.

P. S.—Many are the distinguished instances of healing that have taken place in Hull, more especially when the cholera, that terror to evil doers, was making its sad ravages, and carrying of its thousands. Many were then healed by the power of faith and the holy priesthood, both in and out of the Church of Latter-day Saints. To God be all the glory, through Jesus Christ. Yours, &c.

J. M'NAUGHTON.

EXTRAORDINARY PHENOMENON.

SHOWER OF FLESH AND BLOOD.—We extract, from the *Fayettville Carolinian*, of March 9th, the following paragraph relative to a phenomenon recently witnessed in North Carolina:—"We received, on Wednesday, the following communication from Mr. Clarkson, through Mr. Holland, of Clinton, and take great pleasure in laying the astonishing particulars before our readers:—"On the 15th Febuary, 1850, there fell, within 100 yards of the residence of Thomas M. Clarkson, in Sampson county, a shower of flesh and blood about 30 feet wide, and, as far as it was traced, about 250 or 300 yards in length. The pieces appeared to be flesh, liver, lungs, brains, and blood. Some of the blood ran on the leaves, apparently very fresh. Three of his (T. M. C.'s) children were in it, and ran to their mother, exclaiming, "Mother, there is meat falling!" Their mother went immediately to see but the shower was over, but there lay the flesh, &c. Neil Campbell, Esq., living close by, was on the spot shortly after it fell, and pronounced it as above. One of